

The Heritage Lodge

No. 730, A.F. & A.M., G.R.C.



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PROCEEDINGS

Vol. 16, 1992 - 1993

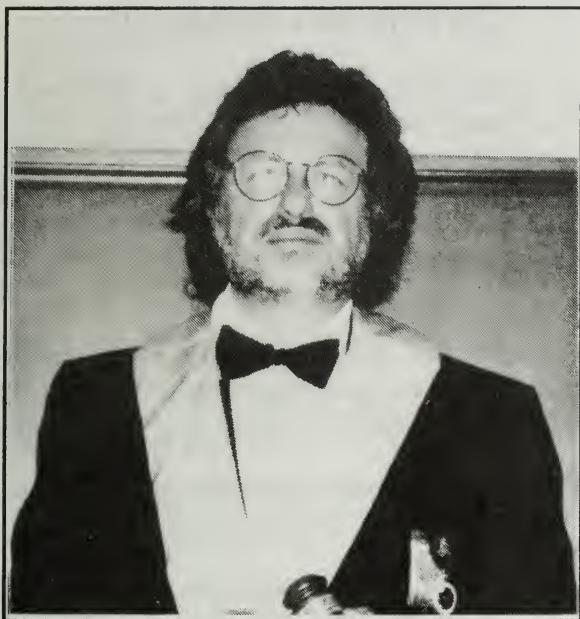
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Initiated into Masonry in Universal Brotherhood Lodge No. 5785 (E.C.) at Freemasons' Hall, Great Queen St. London. 1967

Affiliated Palestine No. 559, 1972

Master of Palestine Lodge 1983/4 Installed by own Father

Life member and former Scribe E. of Mt. Sinai Royal Arch Chapter.

4 years secretary of Grey Lodge, No. 589

Life charter member Chiguacousy Lodge, Brampton

Member of Toronto Lodge of Perfection, Toronto Chapter of the Rose Croix and Moore Sovereign Consistory, Ancient and Accepted Scottish Rite. Plays lead role in 23rd degree for Barrie Consistory.

Worshipful Master of the Heritage Lodge No. 730 1992/93

Subscribing Member of many research Lodges internationally.

Secretary of the Black Creek Masonic Lodge

Masonic Writer and book seller

District education Chairman, Toronto District 7, 1985/86 and 1992

Guest speaker at many Lodges and Chapters

EDITORIAL COMMENTS

It is the policy of The Heritage Lodge to hold the September Meeting at the Hespler Masonic Temple. In deference to the wishes of Consecon Lodge #50 and some past Masters of The Heritage Lodge, the first paper for this proceedings was presented at Consecon Masonic Temple. In retrospect it was a very timely decision. The Author and speaker for the evening, Bro. "Scotty" Broughton, passed away later that year.

The contents of Bro. Broughton's speech and the emotion of it's delivery, not only showed a Love for his Homeland and Robby Burns, but also for Freemasonry and it's membership throughout the globe.

Wor. Bro. Stephen Maizels was installed at the Hespler Masonic Temple on November 18, by V.W.Bro. Alan D. Hogg.

The Annual Heritage Lodge Banquet was held at the St. Lawrence Hall, Toronto, January 28, 1993. The Menu and speeches were a duplication of the Banquet held on December 27, 1892, at Webb's Tavern, which celebrated 100 years of Freemasonry in Ontario. 200 years of Freemasonry in Ontario have now passed and we are still going strong, as we appreciate our past and look forward to the future.

The March meeting was held at 888 Young St., Toronto. V.W. Bro. Storey once again presented a well prepared talk, this time on "*A History of Irish Freemasonry and the Old Guilds*".

The final paper for this proceedings was also presented at 888 Young St. Toronto. A rare occurrence took place as a non Mason, Mr. Carl Benn, spoke. Mr. Benn is the Curator of Fort York and was extremely well versed in his topic, "*Masonic Presence in Fort York*". We were quite delighted to have a non Mason deliver such a well researched look at our Brethren of the past, in Toronto.

John F. Sutherland
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ROBERT BURNS (1759-1796)

Poet Laureate of Scotland
and Freemasonry

by

Bro. J.W.D. Broughton. CM.

September 16th 1992
CONSECON LODGE #50
Consecon Masonic Temple
Consecon, Ontario

It is an honour to address this distinguished group of Freemasons, on the life and work of Scotland's beloved son.

Born within the shadow of Edinburgh Castle, it is not strange, that there should be rooted within me a love for the land which gave me birth, its songs, history, progress, its great men, scholars and the part they have played in the advancement of civilization.

That little rugged land being the Northern part of Great Britain, has a population of less than five million at home and countless millions abroad. To some it is remarkable that the Scottish race should have advanced so far in education and morality. Throughout history, education has been the crowning glory of Scotland. Thanks to John Knox who advocated a school in every parish.

It is worth noting that when a Scotsman goes abroad he becomes an absolute fixture in his adopted land, while he still has fond memories of his native land. It is a dramatic truth that a Scotsman, above all others, has the faculty of combining two cultures, that of his native land without in the slightest detracting from the loyalty he owes to his new home.

Robert Burns, was the first born to William Burnes and Agnes Broun. He had three older brothers, Gilbert, William and John and three sisters, Agnes, Anabel and Isabel. The home was a clay briggin

built by William Burnes himself. Ten days after Robert was born, a storm caused considerable damage to the home and the baby Robert had to be taken to a neighbour's home while the damage to the cottage was repaired.

By modern standards Robert Burns sporadic schooling was poor indeed, but Robert made more than ordinary use of such guidance that came his way. The function of his teachers, Murdock, Campell and Rodgers were little more than sign posts pointing the intellectual roads for him to follow.

Campell's instruction could hardly have amounted to much, though it is to him, that the credit goes for making a beginning. Murdock opened up for Robert the stately portals of English literature and put him in the way of reading Shakespeare, Pope, Addison, Richardson and many lesser writers of the day. To Murdock was due Robert's knowledge of French and indirectly his smattering of Latin. Rodgers gave him a grounding in mathematics, which was to stand him good in his excise days.

From his father he gained some knowledge of history, geography, philosophy and theology. From his mother and old Betty Davidson, the foundation upon which he built his study of Scottish Folk Song. He was thus in no sense an unlettered ploughman.

Before arriving at manhood Burns was firmly grounded in the Fatherhood of God and the Brotherhood of Man. While still a teenager he had witnessed a Masonic Funeral Rite, a ceremony he never forgot. In beautiful Tarbolton there was a Masonic Lodge St. David's No. 174, whose membership consisted of honest and upright gentlemen of the neighbourhood.

We have today many distinguished men who are members of the craft, whom we never meet in the lodgeroom. It is interesting to note that the distinguished men of Burns day were in constant attendance.

Freemasonry influenced the thoughts of Robert Burns, inspired his work, and nurtured that stern love of independence and brotherhood. With very few exceptions his friends and patrons were members of the brotherhood.

Burns approached his friend, John Rankine and said; "I was thinking of joining the Masons, would you put my name forward?" Replied John Rankine, "It will be a great day when I see you through your Master Masons degree". Burns said "I have no desire to join the Masons for the mystery of it." John Rankine replied, "the greatest mystery about Freemasonry is, there is no mystery to it."

St. David's Lodge

In the darkness there were many strange voices and many strange words were spoken. When the light was restored to his eyes, Burns was aware of the glittering points against his flesh, the flashing downward thrust of the blade and the steel seemed to flash and flicker in the light cast from the tallow tapers.

Robin was afraid and trembled, but a hand was stretched out from behind and Robin knew it was hand of a friend and it caressed his damp head. From that hand flowed a sense of protection, love and strength, he knew it was the hand of a friend. Then came the sound of a voice whispering courage and bidding him have no fear. He knew the hand and voice were John Rankine's. He ceased to tremble and was conscious of the dampness seeping through his flesh from the dampness of the earthen floor.

The labour of the lodge having passed, Robin was relieved when refreshments were brought in and normal good fellowship prevailed. John Rankine passed him a glass of Manson's strong ale and bade him drink up.

"Get that down into you, you're bound to have a grey empty feeling there. I know laddie, I know, all come through the same gate. It'll come back to you and whatever you've gathered you'll put something to it yourself. Something you'll maybe give back to the brethren here, years afterwards. You're on the road now and Robin lad, you did well. Keep your head high, you've nothing to be ashamed of."

Burns became extremely interested in his new fraternal home. The lessons he learned therein had a very special place in his heart. In a short time he wished for more light in Masonry by being made a Royal Arch Mason. In due season he made application for further advan-

cement in the ancient mysteries of that institution.

It is by the aid of an old record book of St. Abbs Lodge Leymouth dated May 19, 1787 that reads; "that the following brethren were made Royal Arch Masons. Robert Burns, St. James Lodge, Tarboulton. Ayshire Robert Ainslie, St. Luke's Lodge, Edinburgh, who paid one guinea admission." On account of Robert Burns remarkable, practical genius the chapter agreed to admit him free and considered themselves honoured by having such a man of such shining abilities for one of their companions.

Robert Burns was elected Deputy Master of St. David's Lodge and sat in the East for the first time June 29th, 1785, an office he held for three years during which time he presided over 29 meetings. The Lodge met at the Cross Trees Tavern operated by James Manson. Burns was a member of Lodge 51 whose Master was Major William Parker. Burns wrote these words to a Masonic song,

Ye sons of old Killie, assembled by Willie,
to Follow the noble vocation;
Your thrifty old mother has such another
To sit in that honoured station.

I've little to say, but only to pray,
As praying is the ton of your fashion;
A prayer from the muse you well may excuse,
Tis seldom her favourite passion.

Ye powers who preside O'er the wind and the tide
Who marked each elements border;
Who formed this frame wi' magnificent aim.
Whose sovereign statue is order.

Within this dear mansion, may wayward contention
or withered envy never enter;
May secrecy round be the mystical bound.
and Brotherly Love the centre.

On January 13, 1787 Burns attended St. Andrew's Lodge, Edinburgh, where the Grand Master proposed a toast to Caledonia and

Caledonia's bard, Bro. Robert Burns.

Two weeks later Burns was honoured with membership in the Canongate Kilwinning Lodge No. 2. This Lodge is one of the few that does not produce a Warrant or Charter of constitution from the Grand Lodge of Scotland. On March 1, 1787 Brother Ferguson of Craig Darroch conferred on Burns the title of Poet Laureate of Freemasons and crowned him with a wreath of laurel.

The collection of dues was a problem in those days as it is today. Burns wrote this letter to the lodge.

Dear Sir and Brother,

I am sorry that it is not in my power to be with you at your quarterly meeting. If I am absent in body, I shall be with you in Spirit. I suppose those who owe us money by bills or otherwise will appear. I mean those whom we summoned. If you please, I wish you would delay prosecution defaulters till I come home. The court is up and I shall be home before it sits again. In the meantime take note of those who did appear and those who did not, of faulty defaulters, will be in my opinion right and those who confess debt and crave days, we should spare them.

R. Burns

This letter is preserved in a glass case and is carried by the youngest at the lodge functions and processions.

Prior to the publishing of his poems, Burns considered migrating to Jamaica and wrote a farewell to St. James Lodge.

Adieu, a warm hearty Adieu
Dear brethren of the mystic tie'
Ye favoured, ye enlightened few,
Companions of my social joy.

Tho I to Foreign lands must fly,
Pursuing fortune's slippery ba'
Wi melting heart and brimful eye,
I'll mind ye still tho far awa'.

Oft have I met your social band
and spent the cheerfu' festive night,

Oft honoured wi' supreme command,
Presided o'er the sons of light.

And by the hieroglyphic bright
which none by craftsmen ever saw
Strong memory o'er my heart shall write
Those happy scenes when far awa'.

May freedom, harmony and love
Unite, far in the grand design
Beneath the omniscient eye above
The glorious architect divine.

At the yearly meeting nearest the 25th of January, this poem is sung or recited by the oldest member present. It is a duty never omitted.

The attendance on St. John's Day at St. David's Lodge was large and a more proud Mason never stood proudly wearing his Master Mason apron than Robert Burns as he extended the hand of fraternal friendship and brotherhood upon that occasion.

Burns was plainly but proudly dressed, in a style midway between the holiday costume of a farmer and that of a company with which he associated. In no part of his manner was there the slightest degree of affection. In conversation he was powerful, his conceptions and expression were of corresponding vigour and on all subjects were as remote as possible from commonplace.

Though I am far from meaning to compare our rustic bard to Shakespeare, I will read his lighter, more humorous poems and perceive that this Heaven Taught ploughman from his humble and unlettered station has looked upon man and manners.

Even in Scotland the provincial dialect which Ramsay and Burns both used, is now read with difficulty which greatly dampens the pleasure of the reader. In English, it cannot be read at all without constant references to a glossary, which lessens the pleasure.

Many English scholars could not distinguish between English neo-

classic falseness and genuine Scots homespun. They did not have enough skill to renovate and preserve without Anglifying or otherwise weakening the rude force of ancient originals. Burns came on the Scottish scene at a time when Scottish songs had fallen into a dangerous decline, when such Anglified, willy nillys were being preferred by a London, conscious gentry and the vernacular was becoming a vulgar handicap.

For perhaps three generations Scotland had industriously built up her productivity of soil, her trade, here intellectual riches, but as a nation she had neither leaders or any particular loyalties. She found her champion this time in neither kirk or court but in a ploughman poet, Robert Burns.

He never knew it except fleetingly as poets do in moments of creation. He lead no movements. His was the voice of labourishly enriched earth asserting again the liberty of which it had so long been impoverished. By his favour the re-established consciousness of the ancient border of tweed and Cheviot.

Burns was heir to dozens of folk-poets, grave and gay, whose traditions he bent to the mould of his own genius. Burns wrote or revised, in such a manner, as to give him claim to authorship of nearly 370 songs. All of them designed for particular airs. The rhythmic variety of the measures he employs, shows the skill with which he matches the mood to the tempo of the air. Words and music should always be considered together, and the wide emotional range his songs embrace, are quite remarkable. In studying Burns we are scarcely able to believe that any single man could have accomplished so much.

As a poet, Burns stands in the front rank, his conceptions are all original, his thoughts, new and weighty, his style unborrowed, and he owes no honour to the subjects which his muse selected; for they are ordinary such as would have tempted no poet save himself to sing about.

All he has written is distinguished by a happy carelessness familiar yet dignified. He sheds a redeeming light on all he touches or whatever his eye glances on rises into life and beauty. He owes nothing to the poetry of other lands. He is that offspring of the soil, he is as

natural to Scotland as the heather to her hills.

His variety is equal to his originality, his humour, his gaiety, his tenderness, his pathos, come all in a breath, they come freely, for they are of their own accord, the contrast is never offensive the comic slides easily into the serious, the serious into the tender, the tender into the pathos. Burns was in truth, the child of passion and feeling.

The excellence of Burns is among the rarest whether in poetry or prose, but at the same time, it is plain and easily recognized. His sincerity had an indisputable air of truth.

He does not write from heresay, but from sight and experience. It is the scenes he has lived and laboured amidst, that he describes. These scenes rude and humble, as they are, have kindled beautiful emotions in his soul. He speaks forth what is in him, not from any outward call or interest, but because his heart is too full to be silent.

He speaks with much melody and modulation as he can. It is his own and genuine. There is a secret for finding readers and retaining them. Those who would move and convince others, be first moved and convince himself. To every poet to every writer, we might say, be true if you would be believed.

Let a man speak with genuine earnestness, the thought, the emotion, the actual condition of his own heart. Other men so strangely, we are all knit together by the tie of sympathy, must and will give heed to him.

Henry Mackenzie in "The Lounger" of December 1786 wrote: "I know not if I shall be accused of enthusiasm and partiality when I introduce to the readers a poet of our own country, with whose writings, I have lately become acquainted; but if I am not greatly deceived. I think I may safely pronounce him a genius of no ordinary rank. The person to whom I allude is Robert Burns an Ayrshire ploughman."

"In mentioning the circumstances of his humble station, I mean not to rest his pretensions solely on that title or to urge the merits of his poetry when considered in relation to the lowness of his birth, and the

little opportunity which his education could afford."

"These particulars might, indeed, excite our wonder at his productions, but his poetry considered in the abstract and without apologies arising from his situation seems to me fully entitled to command our feelings and to obtain our applause."

Dr. Currie, one of the first biographers of Robert Burns was a teetotaller and rabid opponent of drinking. He wrote that Burns was dying of alcoholism. Although it was denied by the doctor who attended Burns at his death. Speaker after speaker, especially those against the sale of liquor have continued the scandal started by Dr. Currie.

It cannot be denied that Freemasonry has its birth in taverns. Many toasts were drunk. You can be certain that grape juice was not the beverage used, until the abolitionists convinced Masonry that temperance meant abstinence, spirits were a goodly part of the after lodge dinners. The ancient brethren did not meet in consecrated lodge rooms or churches but in taverns or large public halls.

Books about the life of Burns provoked in the first instance by the libel of Dr. James Currie have proliferated all over the world.

"There Was A Lad", by Hilton Brown, was published 1949 and concluded with these words.

"Small wonder that Burns story has intrigued, not only his countrymen, but a greater part of mankind, so that an American, could say with whatever hyperbole, that his name has been dearer to a greater number of hearts than any other save that of Jesus Christ and a Chinese could find his revealing, Our Common Humanity and a Canadian could write that he made the world his lover."

He was a great poet who sprang from the people, who was heart and soul a Scot, in his feelings his inspiration and in his errors and prejudices. It was not ice water that flowed in his veins but the red hot blood of love. He loved dearly his native land, he also loved the lassies.

All men possess some real worth, there is a spark of divine in all

of us. But Robert Burns was a genius and genius is a gift from God.

Whatever value may be attached to Burns, writing verse or prose, whatever blame he may have earned by his faults and failings, it is surely a poor heart that will not take fire at the warm blaze of his and subscribe to the conclusion -- THERE WAS A GREAT MAN.

His motions were firm and decided and though without any pretensions to race, were at the same time so free from clownish restraint, as to show that he had not always been confined to the society of his profession.

His countenance was not that of the elegant caste which is most frequent among the upper ranks, but it was manly and intelligent and marked by a thoughtful gravity which shaded at times into sternness.

In his large dark eyes the most striking index of his genius resided. It was full of mind and would have been singularly expressive under the management of one who could employ it with more art, for the purpose of expression.

In no sense did he revive the old enmity against England, his achievement is to his own people, a challenge to retain their identity and character and to assert themselves before their qualities become merged and lost.

His patriotism is the reverse of Jingoism; it stirs the hearts of all men. He preaches the brotherhood of man, but a brotherhood which can be best attained by men whose roots are deep in the earth from which they sprang. That is why his appeal is universal today. Even in Russia and China and other countries outside the stream of Western thought his importance to this or any other age is so much greater than the sum of the intellectuals of the golden age.

Burns the Prophet

On New Years day 1795 Burns wrote a poem in which the bottom line expresses the ideal of Freemasonry. A French poet Pierre Jean Baragner declared this poem "A man's a man for a' that" is not a poem for our age, but all eternity.

Is there for honest poverty
That hangs its head and a' that
The coward slave we pass him by,
We dare be poor for A' that.

For a' that and a' that
Our toils obscure and a' that
The rank is but the guinea stamp
The man's the gold for a' that

What tho on hamely fare we dine
Wear hodden gray and a' that
Gie fools their silks and knaves their wine
A man's a man for a' that

For a' that and a' that
Their tinsel show and a' that
The honest man tho hae sae poor
Is king of men for a' that

Ye see yon birkie called a Lord
Who struts and stares and a' that
Tho hundreds worship at his word
He's but a coof for a' that

For a' that and a' that
His ribbon star and a' that
The man of independent mind
He looks and laughs at a' that

A prince cam make a belted knight
A marquis, duke and a' that
But an honest man's aboon his might
Guid faith he mauna hae for a' that

For a' that and a' that
The dignities and a' that
The pith of sense and the pride of worth
Are higher rank than a' that

Then let us pray, that come it may
As come it will for a' that
That sense and worth o'er all the earth
Shall bear agree and a' that

For a' that and a' that
Its coming yet, for a' that
That man to man the whole world o'er
Will brothers be for a' that

Burns wrote those words more than 200 years ago. They are today enshrined in the Canadian Bill of Rights put there by a grandson of a Scottish grandson Bro. the Rt. Hon. John Diefenbaker; - This nation Canada is founded upon principles that acknowledge the supremacy of God, the dignity of men and free institutions.

No poet has ever appeared with greater emotional appeal than Robert Burns. He wrote much that he would not be recommended for the curriculum of Bishop Strachan School for girls, in Toronto. He drank more than the temperance Union would approve. Some of his affairs were unconventional to say the least, yet, his memory is honoured above that of any king or statesman.

More toasts are drunk to his memory than that of any poet, either ancient or modern. Robert Bruce emancipated a nation but it was Burns that emancipated man. The day has arrived when Burns the proclaimer of the royalty of man stands revealed to us, as the prophet of his age. What he proclaimed proved to be the needed gospel for the advancement of man, especially in the English speaking world. The dreams of a poor Scottish peasant has become the trumpet call of civilization.

Instead of preachers talking about the wrath of God and the fires of hell, they would be preaching a God of love. A god who can be trusted to deal merciful with the sinner. In these changes we recognize the work of Robert Burns.

Burns was a true believer in the Christian faith. In a letter to Clarinda, he wrote;

"He who is our author and preserver, and one day will be our

judge. Must be, not for his sake in the way of duty but from the native impulse of our hearts - the object of our reverence awe and grateful adoration."

"He is Almighty and Bounteous, we are weak and dependent, hence prayer and every other sort of devotion. He is not willing that any should perish, but that all should come to everlasting life. Consequently, it must be in everyone's power to embrace this offer of eternal life - otherwise it could not in justice condemn those who did not."

"A mind pervaded, actuated and governed by truth and charity, though it does not merit Heaven, yet it is absolutely requisite, without which Heaven can neither be obtained or enjoyed. And by divine promise such a mind shall never fail of attaining eternal life, hence the impure, the deceiving, the uncharitable, exclude themselves from Eternal bliss by their unfitness for enjoying it. These are my tenets. Lord Grant that we may lead a good life here make a good end."

If only he could look down on this assembly tonight. He would see the principles of Masonry covering the globe wherever men assemble. He would see the sons of his beloved Scotland scattered to the four corners of the earth covering themselves with conspicuous gallantry in battle, leaders in the fields of education, government, church, industry and literature.

The nation which reads Burns in the nursery can never have tyrants in the House of Parliament.

There is a star whose beaming ray
Is shed on every clime
It shines by night, it shines by day
it rose upon the banks of Ayr
It shines on Doon's clear stream
A hundred years hae gone and mare
Still brighter glows its beam
Let kings and couriers rise and fall
the World has many turns
But brighter beams aboon them all Is the Star of Robbie Burns.

I would conclude this speech with three verses of the Cotters

Saturday Night.

November chill blows loud wi angry sough
the shortening inter day is near a close
The miry beasts retreating from the plough
The blackening train of crows to their repose
The toil worn cotter from his labour goes
This night, his weekly toil is at an end
Collects his spade, his mattock and his hoe
Hoping the morn in ease and rest to spend
And weary o'er the moor, his course does homeward
bound.

The cherfu' supper done with
They round the ingle form a circle wide
The sire, turns o'er wi patriarchal grace
The big old bible, once his father's pride
He reverently lays his bonnet aside
His whiskers wearing thin and bare
Those strains which once sweet, in Zion glide
He wales a portion wi' judicious care,
And, Let us worship God he says, wi' solemn air

From scenes like these, old Scotland's grandeur springs
That makes her loved at home and revered abroad
Princes and Lords are but the breath of kings
An honest man's the noblest work of God,
What is a Lording pomp, a cumbrous wretch
Disguising oft the wretch of human kind
Studied in arts of Hell and wickedness refined
O Scotland, my dear, my native soil
For whom my warmest wish to Heave is sent,
Long may thy sons of rustic toil
Be blest wi' health and peace and sweet content

HERITAGE LODGE BANQUET A BICENTENNIAL CELEBRATION OF MASONRY IN ONTARIO

January 28th 1993
St. Lawrence Hall, Toronto

A CENTURY OF CRAFT HISTORY

*(Extracted from the archives of the Craft by M.W.
Bro. J.R. Robertson. Toronto, 27th December, 1892)*

The first Knowledge of Masonry in Upper Canada is of a Lodge which was attached to the 8th Regiment of Foot, quartered at Niagara, in 1775, and first recorded in a certificate, dated 1780. The first Provincial Grand Lodge was founded at Newark (Niagara) by William Jarvis, in 1792, by a warrant from the Athol Grand Lodge of England. The Provincial Grand Lodge was removed to York (Toronto) in 1797. The second Provincial Grand Lodge was opened at York in 1822, under R.W. Bro. Simon McGillivray, P.G.M., from 1822 to 1826, with R.W. Bro. James Fitzgibbon as D.P.G.M.. In 1826 Bro. Fitzgibbon resigned and R.W. Bro. John Beikie was appointed D.P.G.M., and acted as such from 1826 until 1830, when the P.G.L. became dormant. The Provincial Grand Lodge was revived in 1845 with Sir Allan Napier McNab as P.G.M., appointed by the Grand Master the G.L. of England, R.W. Bro. T.G. Ridout being D.P.G.M. In 1855 The Grand Lodge of Canada was formed, and in 1858 the Provincial Grand Lodge of England, under R.W. Bros. McNab and Ridout, united with the Grand Lodge of Canada, with M.W. Bro. William Mercer Wilson as Grand Master, 1855-1859 The records for 1892 show 347 Lodges, divided into 18 districts, and a membership of 21,428. On the 27th of December, 1792 - one hundred years ago to-night - the Festival of St. John, the Evangelist, was celebrated in the barracks at Niagara, with R.W. Bro. William Jarvis, the Provincial Grand Master in the chair.

HONOURING THE PAST CRAFTING THE FUTURE 1792 - 1992

One hundred years ago, on December 27, 1892, M.W. Bro. John Ross Robertson, the immediate Past Grand Master, was determined to through a banquet to celebrate the first hundred years since the formation of the First Provincial Grand Lodge under the Grand Master R.W. Bro. William Jarvis.

M.W. Bro. Robertson, who was an avid historian, could not miss the additional opportunity of associating the event with the first settlement of "York", as John Graves Simcoe named Toronto, when he and his wife Elizabeth arrived in August of 1793.

The event was organized as a Toronto Masonic function without a great deal of initial enthusiasm from Grand Lodge. Perhaps our very young Grand Lodge was still sensitive about the predecessor Grand Lodge which had it's fair share of problems, as anybody who has read our various histories will have learned.

Never-the-less, the committee list of the original programme demonstrates how M.W. Bro. Robertson, a man of enormous drive and influence, was able to assemble the cream of Ontario Masonry to celebrate with him. The event was staged at Webb's Restaurant at 447 Yonge St. near Carlton St. Webb had been in business since 1876 and appears to have had a fine reputation. The menu that was presented certainly illustrates a flair for the exotic. The price of a ticket for the banquet was two dollars, a tidy sum in those days.

The events of the evening were published in full in the Toronto Evening Telegram. M.W. Bro. Robertson was the publisher. The proceedings were also published in full in the *Freemason* magazine and the *Canadian Craftsman*. We are indeed fortunate that copies survived and we were able to use them as a basis for the Historical Presentation one hundred years later.

Following the Banquet, M.W. Bro. Robertson created a "time capsule" which he presented on January 13, 1893, to the Toronto Public Library. The envelope was inscribed with the instructions "-- to be

opened by the Grand Master or the Deputy Grand Master for Toronto - December 27, 1992." On January 13, 1993, our Grand Master, M.W. Bro. Norman E. Byrne accompanied by the Deputy Grand Master, R.W. Bro. C. Edwin Drew attended at the Toronto Library Board and unsealed that time capsule.

*CONTENTS of the TIME CAPSULE
OPENED by our GRAND MASTER
M.W. Bro. Norman E. Byrne
January 13, 1993*

Invitation to 1892 Banquet

Programme which J. Ross Robertson
said the Masons would want as a souvenir
(The only one that survived was in capsule)

Newspaper clipping report of the
1892 church service
held on Sunday December 18, 1892

Verbatim newspaper clipping report
of the 1892 Banquet
(Eight Columns and 17,500 words)

Freemason, December 1892, twelfth year,
Containing the verbatim report of the banquet
(A reprint of this Freemason was given to each
Mason attending the Bicentennial banquet on
January 28, 1993)

J. Ross Robertson's signed statement
of the time capsule

(Reprint of that Signed statement,
on letterhead of The Evening Telegram.)

Toronto, 28th Dec, 1892

To the Grand Master
or D.D.G.M. of Masons
in Ontario.

The enclosed is the bill of fare and Toast list, with invitation card

for banquet held on 27th Dec. 1892, to commemorate the Centennial of Freemasonry in this Province - also printed account of religious proceedings and sermon at Metropolitan Church on the 18th Dec. 1892 - This package is made up and sent by me to the public library, to be opened one hundred years from this date - at the celebration of the Second Century Anniversary on 27th Dec, 1993.

J.Ross Robertson
Chairman at Banquet
Past Grand Master of the
Grand Lodge of Canada

It was mentioned from the contents of the time capsule, the complete report of the banquet was some 17,500 words

Many of those toasts were edited by R.W. Bro. Wallace McLeod. In representing M.W. Bro. Robertson, R.W. Bro. McLeod chaired the entertainment portion of the evening. Those edited toasts were presented by a number of brethren in attendance.

One of the more interesting portions was the toast "to the Wives and Daughters of the Craft".

"That women have some place in the minds of the Craft is evidenced this evening by the fact that we open are proceedings with drinking to the health of the Honoured mother of the greatest representative of Masonry in England, and then after three hours' of solid enjoyment we throw a mantle of protection over the shoulders of the married brethren by paying a compliment to the wives and daughters of the Craft. To the first toast we all joined in singing 'God Save The Queen' heartily, but for this last toast we are not done with the singing yet: a good many of us will sing a different song and dance before the dawn of the day, and perhaps the brethren who sing very loudly here, will sing very softly in the duet later on. I know my voice will be particularly low and sweet, because the wife of the Craft with whom I have domiciled for the last quarter century is peculiar in asking proof as to my whereabouts, and in insisting that I demonstrate that proof to her by signs and unless I can procure a menu card and purloin a spoon with Webb's name on it, I am liable to be brought into argument, and I am not always successful in argument at home, principally because this wife of the Craft is some ten or twelve years younger and about twenty-five pounds heavier than I....

....I acknowledge that the little good I have in me is attributed to them, that by them every joy has been accentuated, every sorrow softened, every pain diminished, and every noble thought encouraged. And as it has been with me, so it has with others; and, knowing this, I can say with all the honesty and fervency of my soul, though they were the last words I uttered on earth. God Bless the Wives and Daughters of the Craft."

A HISTORY OF IRISH FREEMASONRY AND THE OLD GUILDS AND A GLIMPSE OF WHAT WE OWE TO THE IRISH

March 11th, 1993
888 Young St., Toronto

A most distinguished Irish Freemason, the Duke of Leinster in the last report he delivered as President of the Rose Croix Degree, on the 19th May, 1909, said: "*I am convinced that long before the transition from Operative to Speculative Masonry, probably for centuries, possibly even before the days of Solomon, the Craft existed as an organized society of guilds.*"

THE IRISH GILD SYSTEM

It has been established that the gild system was known in Ireland from very remote times. Although we ourselves are inclined to seek a religious origin for these associations practising brotherly love and relief, that learned scholar W.H. Sullivan, Ph.D. and sometime secretary to the Royal Irish Society, contends that the true origin of the guilds in Ireland is to be sought in the Family. He contends that these ancient guilds were artificial families, rural partnerships formed not so much for the preservation of rights as for the securing of mutual pledge and assistance, and were intended to supply the poorer members of the community with the advantage of the true family. They were sanctioned by the law, they formed an essential feature of the social organization and they exerted considerable influence upon the State.

In the obscure period before Grand Lodge came into being, the same phenomena cropped up in Ireland and in England, consisting of scanty, tantalising references to masons, symbolisms and local lodges. According to the *History of the Grand Lodge of Ireland* (Vol. 1 pg. 25) "The English operative gild system was imported into the Irish pale and seems to have flourished there" ---- This could mean that wherever there were English settlers a gild system may have existed which later

developed into masonic lodges. But more likely these were based on the Irish "family gild" system which had been in existence for perhaps centuries.

WHERE & WHEN DID IT ALL BEGIN

Masonic marks of very early date have been found scattered over the Continent of Europe and the British Isles; for example, some which cannot be later than 1210, were discovered on the ruins of Grey Abbey, Co. Down. Similar marks were also found at Yonghal, in St. Mary's Church and in the Dominican Friary, both of which were built in the thirteenth century.

SOME IRISH HISTORY

Right through the Middle Ages (1000 to about 1400) the English did their utmost to completely take over the country. It may have been as a last resort that Henry VIII (1509-1547) tried to use the London guilds to this end by ordering them to do something about Ireland. Never the less, it seems that they had a lot to do with the "colonizing" of the country. They have been charged with "occupying" it and doing so only at the cost of subduing the people who were at the same time having to cope with the influence of the Roman Catholic church with its Papal domination.

The *History of the Grand Lodge of Ireland* (vol. 1 pg. 23-24) states that "within the last four hundred years our conclusions must be based on the facts as they are known to us. The earliest definite evidence we got of masons being banded together for mutual objects comes from districts that were mainly populated by English settlers and their descendants, and the unavoidable inference is that the system was an importation from England."

And yet from very remote times Lodges and guilds of Masons were brought over to Ulster from England and Scotland and were engaged on specific work. They did not remain permanently, but returned to their own country upon completion of their labours. Could it be that perhaps some of their influence was left behind?

THE GREAT IMMIGRATION

From 1610 onwards a great immigration into Northern Ireland of new Settlers took place, principally from Scotland - known later as "the Plantation of Ulster". The newcomers brought with them all the characteristics of their race - their dialect, religion, habits, customs and no doubt had a lot to do with the planting of the seeds of Freemasonry. These "Planters" had of necessity to provide for themselves, their cattle, etc., houses for the security of their persons and protection from the climate - and for these purposes the Carpenters, Wrights and Masons also came. Following the methods to which these Craftsmen were accustomed in Scotland, Mason's Lodges were formed. However, practically no early evidence of their existence has come down to us (similar to the Minutes of "Mary's Chapel" Lodge, Edinburgh from 1599 or St. Clair Charters, No.1 of 1600 and No.2 of 1628 particularly in view of the devastation of Wars, the hand of time, etc.) About the same time the Guilds of London gave appreciable sums of money as well as supplied stores and equipment - 120 Masons along with other workers were sent over from the London area to build houses, wharves, etc. Towns were built and in so doing the seeds of prosperity were sown no doubt with the prospects of increased trade between Ireland and England.

You will remember that old brass square found in a bridge in Limerick (estimated about the middle of the 16th Century), on which was inscribed: - "I will strive to live with love and care upon the level and by the square." Showing that the esoteric teaching of the Craft, both in England and in Ireland, was not confined to operative work. How much deeper it went in the Higher Degrees we do not know, but it is remarkable that Degrees like those of the Temple were conferred in Craft Lodges in Ireland in those former days.

Recent researches among the manuscripts of Trinity College, Dublin, have shown that Freemasonry of the speculative type was known within the precincts of Dublin University before the Revolution of 1688.

THE ANCIENTS & THE TEMPLARS

(QCC-Vol. VIII-Pg. 81) When the Grand Lodge of the Ancients

began its career the majority of its adherents seem to have belonged to the lower middle classes. The disparity in social conditions between these worthy brethren and the Irish Law students who were studying at the Middle Temple in 1754 perhaps will explain why these "Templars" as they called themselves sought and obtained a Warrant from the Grand Lodge of Dublin. The Irish Work was so different from the ritual developed by the Grand Lodge of the Moderns that these Irish students could hardly be expected to "work" under any banner other than their own Home Grand Lodge.

Thus was formed Lodge No.247 under the Grand Lodge of Ireland held in the Middle TEMPLE, London, which met at the King's Head, Corner of Chancery Lane. 8th May 1754 (page 140) The Original Founders of the Grand Lodge of the Ancients were chiefly Irishmen, and the most prominent of them all was an Irish Brother Laurence Dermott. This Brother was a journeyman painter by trade in Dublin, where he was initiated under the Irish Grand Lodge in 1740, and where he was installed Master in 1746 in the Dublin Lodge No.26. He afterwards went to London and was a leading spirit in founding the Grand Lodge of the Ancients, which was always united in the closest bonds to the Irish Fraternity, and rigorously held the teaching and practice the ritual of the Grand Lodge of Ireland.

(Pg. 1390 *The Grand Lodge of Ireland*) though so styled, either did not then claim. or was not then acknowledged to have jurisdiction in the South of Ireland, as a Grand Lodge of Munster was established in 1726. This latter Grand Lodge was, however, merged in the Grand Lodge of Ireland in 1731. The first warrant granted by the Grand Lodge of Ireland was accepted by a well known Munster Lodge which had previously existed, and is still No.1 in the list of the Irish Lodges.

The North of Ireland now (1913) contains about half the entire number of our Irish Brethren, and has invariably worked in harmony with Dublin and the South.

THE POPULARITY OF IRISH WARRANTS

It is well apparent that the World of Freemasonry owes much to the Irish. It is not unlikely that the very oldest Warrant in the world, No. 1 which was granted for Mitchelstown on 1st Feb 1731/2, was intended to be used in the household of the then Grand Master, Lord

Kingston, whose chief estates sat in the neighbourhood of that insignificant town in Co. Cork.

Irish Warrants were most popular in the sixteenth century to such an extent that lodges in towns outside of Ireland made requests for Warrants from the Grand Lodge of Ireland. An instance quoted is that of the City of Inverness, Scotland. In *A.Q.C. Vol. vii (1894)* page 88 reference is made to the services of a very prominent member of Lodge Inverness, Captain John Gregor. On his retirement from the Army in 1764, he joined the Lodge in his native town and straight away "from his great ability and strength in Masonry, was unanimously elected Master, which important chair he filled for ten years". Where had Bro. John Gregor attained his remarkable skill in Masonry? The answer is easy. The famous Regiment in which he served, the 42nd Highlanders, or Black Watch, then known as Lord John Murray's Regiment, had at work within it, from 1749 to 1815, and Irish Military Lodge No. 195 on our Register. What more natural then, than that Inverness.

Military Brethren should apply for a warrant to the Grand Lodge of Ireland with whose work they were familiar, under whose auspices their great exemplar, John Gregor, had been trained.

IRISH RELATIONSHIPS WITH OTHER CONSTITUTIONS

There are numerous examples of Masons from the Constitution being invited to senior positions in other. e.g. Sir Thomas Prendergast, J.G.W. of England in 1725 was in the same year acting as S.G.W. of Ireland; When the Grand Lodge of Munster was formed in 1726 the elected G.M. the Hon. James O'Brien and Springett Penn, were both English masons made in London; Lord Kingston was elected Grand Master of Ireland in 1731 and G.M. of Munster later that year - after having filled the office of G. M. of England in 1730. Thus in the very earliest years of the two oldest Grand Lodges in the World we find fraternal contact established, the best of feeling prevailed, and an apprenticeship in one Constitution succeeded by mastering in the other. Another interesting case - the Earl of Antrim was initiated while a student at Oxford in a Modern Lodge became first of all Grand Master of Ireland and then Grand Master of the Ancients in England.

Incidently even with the interchange of visitation between the two

Constitutions the Grand Lodge of Ireland never changed its Ritual in accordance with advice issued from England. In fact according to W. Bro. Lepper the huge majority of English Lodges never made those alterations in Ritual which the G.L. of England had recommended in 1730 or thereabouts. Apparently these changes were in fact quite insignificant and he adds .."in short, I have been forced to adopt the conclusion that there can have been nothing of importance to differentiate the bulk of the English Modern Masons from their Ancient brethren in England, Ireland, Scotland or the Great Britain across the Atlantic."

(*Q.C. - Vol, XXVI - Pg. 140*) However, the great schism of the Ancients and Moderns was happily closed in 1813 by the establishment of the United Grand Lodge of England. It is contrary to the spirit of our Order to boast; but it must be admitted that the system of the Ancients, which was the same as that of the Grand Lodge of Ireland, was practically adopted by the United Grand Lodge, and the innovations of the Moderns were for the most part abandoned.

There are a number of cases whereby the Grand Lodge of Ireland granted warrants to Masons who belonged to another Constitution during the 19th century - the first instance no. 50 to the Fourth Regiment of Dragoons (Dated 5th January 1815). Whilst in this 20th Century the first Warrant issued by any Constitution was Menan Lodge, no. 300 for Bangkok granted by the Grand Lodge of Ireland 4th Oct. 1900 - the three names in the Warrant were members of the English Constitution. The leader of this group was Bro. Travers - Drapes, P.D.D.G.M. of Burma (E.C.) and local secretary for Quator Coronati in that country. Unfortunately he died in Singapore 28th Oct. 1900 and the Lodge which he had hoped to found was never constituted. However the incident is most important as it reveals the respect held by prominent English Masons for the Sister Constitution, manifested by their desire to establish one of their warrants abroad, and the confidence shown by the Grand Lodge of Ireland in granting the request of the petitioners - a confidence based on a long experience of English Masonry.

No outline of the Masonic relations between the two Constitutions would be complete without a mention of the 'sojourners'. This could well have come from the influence of the old gilds. Masons travelling

away from home, who were forced to apply for charity. The Grand Lodge of Ireland was poor, and home applicants rarely received more than one guinea at a time; it is pleasing to find that when larger sums were granted these usually went to applicants living outside of Ireland. thus three guineas were paid on 10th December 1789 to Thomas Power of Lodge no. 280 in Great Britain, and another three guineas on 5th August 1790 to James Crow of Liverpool.

In England at this particular period the Ancients and Moderns Grand Lodges had not yet been united and even though the Grand Lodge of Ireland had made a pledge in 1772 not to recognise the Moderns it is interesting to note that on 7th September 1804, charity amounting to £2 5s 6d (Irish Currency) was given to Brother Henry McArdel of Lodge No. 463, England, now Lodge Friendship No. 277, Oldham.

Incidentally candidates for charity in Ireland were carefully tested as to their Masonic Knowledge. However, there is no question but that the poorer country attempted to do its duty by distressed Masons from a Constitution that was a constant benefactor of indigent Irish Masons. In numberless instances these applications received money to carry them back to Ireland.

PECULIAR DEGREES

(Pg. 145) During the eighteenth century innumerable and fanciful degrees and fantastic rites were invented and engrafted on the primitive stock of speculative Masonry, which had been evolved out of the Operative Guilds. The reputation of our Order in this way became threatened at the end of the eighteenth century. The Supreme Council of the U.S.A., then hailing from Charleston, South Carolina, in 1802, intervened, with the object of identifying genuine Freemasonry, checking further innovation and procuring the acceptance of a standard uniformity. This action was ultimately successful, and led to the general adoption of a Rite of 33 Degrees.

Under the Irish Constitution after the three Craft Degrees and the Royal Arch Degrees comes the Knights Templar or Chivalric Masonry, the first degree limited to those professing the Christian Religion All degrees above the Templar are limited to Christians. The next is the

Rose Croix (18th Degree). The only degrees now worked in Ireland above it are the 28th, 30th, 31st, 32nd and 33rd.

ENTERED APPRENTICE'S CHARGE

Vol. XI - 1898 - Page 26 It may come as a surprise to many to learn that the official promulgation of this world wide charge is due to the Grand Lodge of Ireland." The Grand Lodge of Ireland 1734 - 5, Viscount Kingsland, together with his Deputy and Grand Wardens, appended their formal Approbation to the earliest version of this charge, which appeared in the *Irish Pocket Companion* of that date.

Those of you who are familiar with the "Charge to the Newly initiated Candidate" in our *Book of Constitutions* Page 128 will recognise this charge - which starts off "As you have now passed through the ceremony of your initiation...." I have given the text of the old original in Appendix A.

IRELAND'S LADY FREEMASON

Ireland had the distinction of having one lady member of the craft. Although it has been regarded as a myth, an idle story invented by some outsider with the object of ridiculing us; yet late investigations have tended to prove it's authority. The Lady was the Honourable Elizabeth St. Leger, daughter of Lord Doneraile. The ceremony of her initiation is said to have taken place in a Lodge held in Doneraile Court about the year 1712, when she was no more than eighteen or nineteen years of age, as she was born in 1693. She had overheard Masonic matters, and it was thought advisable to admit her into the craft under the obligation of secrecy. Her future husband, Richard Alsworth, to whom she was Married in 1713, was present at her admission in Freemasonry. We have no positive proof that any other woman was ever admitted in Ireland.

ILLUSTRIOUS IRISHMEN

(Pg. 142) Many illustrious Irishmen have been and are to this day members of the Craft. During the dark period, when masonry was, one might say, rather under the weather, several very distinguished persons

joined the Order, including Elias Ashmole. Now what was likely to induce a man like Elias Ashmole, the founder of the Ashmolean Library, Oxford, to join a rather "decadent trades union of builders", unless there was something in it of a very much more spiritual nature? It is clear that he, and men like him who joined at the same time, recognised that it was, or included, a peculiar system of morals. In fact that within this organisation or society, and shielded by the secrecy which legitimately guarded the secrets of the builders' art, lay truths which had in this way been brought safely through the dark ages of ignorance, superstition, and religious dogma and persecution. They have often been accused of having brought Rosicrucian ideas into Masonry. I think it is much more likely that they found them there, or expected to find them, and so were brought into the fold.

THE TRIM LODGE

(Pg. 110 - V. XV) In the closing days of the eighteenth century we must record that the lodge held at Trim with Warrant No. 494, was perhaps one of the most famous in Irish Masonry. It may be considered the family lodge of the Wesley's of Dangan and to which a number of the famous statesmen belonged including the Grand Master of Ireland who along with the Grand Master of Scotland took a prominent part at the Installation of the Duke of Athole, Grand Master of the Grand Lodge of the Ancients in 1770.

The Duke of Wellington, the Famous Iron Duke as he was called in those days was raised in Trim Lodge in 1790. A fact not so well known is that he came from a famous Masonic family. His father Garrett Wesley, the 1st Earl of Mornington, was Grand Master of the Grand Lodge of Ireland in 1776. He was a great Musician and won a Doctor of Music Degree from the University of Dublin. His four sons were indeed famous in their own right and were rewarded for their services to the State by attaining seats in the House of Lords. The third son was the Duke of Wellington.

There is evidence that this Lodge sometimes met in the Grand Jury Room (The Grand Jury room was Irish correlative of the modern County Council). Apparently the Lodge also met in Dangan Castle itself as often as the convenience of the Grand Master or the well - being of the Lodge demanded it. However the gentry gradually moved

away from that part of the Ireland at the end of the 18th Century due to the centralization involved by the legislative Union of Great Britain and Ireland. Furthermore, the Roman Catholic Church began to act upon the Bull against Freemasonry, which had, till then, been allowed to remain dormant, or, in ecclesiastical phrase, "unpublished" in Ireland. The Number of lodges on the Register of Ireland fell from over one thousand to one - half that number. The Trim lodge dwindled in numbers until in 1838 only three members remained who had continuously paid all dues to Grand Lodge out of their own pockets. As they were over the age of 70 they were not able to continue working the lodge. They "prayed" Grand Lodge to entrust the Warrant to certain Brethren resident of Dublin, where the Lodge could be maintained. "The Dublin Brethren whom the Trim Lodge had affiliated for this purpose were well - known and zealous members of Lodge No. 2. The petition found favour in the eyes of Grand Lodge and the Dublin Lodge has ever since worked under the warrant originally granted to Trim Lodge."

(Pg. 106) There is the story of a close friend of the Rev. John Wesley, a zealous preacher by the name of Rev. Charles Graham, who visited Mallow and preached an open - air sermon. He chanced to take up his position beneath the windows of a room where a lodge was wont to meet. The Brethren could not but hear the preacher's voice. Having closed the lodge, they lingered on, attracted by his fervour. "They grew intent on the service, and at its close, respectfully requested the preacher to enter the Lodge - room." He accordingly, says his biographer, with a somewhat clumsy, though well intentioned adaption of Masonic Phraseology, "Ascended the ladder, laid Justice to the Rule, and Righteousness to the Plummet, and Squared off at least one Living stone for our Spiritual Building' and, by so doing, made a sure home for our Ministers in coming years, whereby a whole family became partakers of the Grace of Eternal Life.' (From The Apostle of Kerry').

Incidently Bro. Samuel Wesley, born in 1776 at the age of 22 was initiated in the famous lodge of Antiquity No.1 on the Register of the Grand Lodge of the Moderns. He was appointed Grand Organist in 1812, being the first to hold that office. He was in his place as Grand Organist at the Grand Assembly which ratified the Article of Union in 1813 and at the inaugural Communication of the United Grand Lodge which was established by those Articles. In 1813 he composed and

conducted a Grand Anthem in honour of the United Grand Lodge of England. A few years later he composed a Grand Mass for the Chapel of Pope Pius VI. As a sort of counter balance he composed for the Church of England, a complete set of Mattins and Evensong "which at once took place among our most esteemed Cathedral Services."

IRISH MILITARY LODGES

According to the Grand Lodge of Ireland in 1957 there were 230 Irish Military Lodges, 166 English and 21 Scottish.

The importance of the fraternalization of these lodges in Gibraltar is mentioned that in the last decade of the eighteenth century these Military Lodges not only supported the Ancient Provincial Grand Lodge of Andalusia (an old province of Spain) but through it paid contributions to the Grand Lodge in London, though retaining their Irish Allegiance; and further the Grand Lodge of Ireland ordered its Lodge stationed at the Rock to submit to the ruling of the Provincial Grand Lodge of Andalusia, though the latter was a branch of the sister Constitution. A good masonic understanding could hardly find a more illuminative record. I am not going to go into the detail of the location of the Irish Military Lodges as I am sure you are aware that are scattered all over the world.

It is interesting to note that the Grand Lodge of Ireland while conceding very full powers to the local masonic authorities abroad, did not scruple to make use of the same itself at home over visiting lodges. e.g. When Provincial Grand Lodge of Andalusia ordered the suspension of two Irish Military Lodges in Gibraltar for "non - masonic" conduct; they complained to the G. L. of Ireland who replied that they were answerable to the Laws and Regulations of the Ancient Craft, and that Gibraltar must conform to the Rules and Orders of the Provincial Grand Lodge" which in this case happened to be under the G.L. of England. (During this period the 1790s in Gibraltar there were military and civil lodges of which six were Irish)

CONCLUSION

Before I end this paper I must refer to comments made by M.W.Bro. J. Heron Lepper in the final paragraphs of his inaugural

speech to the Q.C.C. in 1924.

He suggested that at every period in the story of the world's two oldest masonic Constitutions we can find traces of the same fraternal feelings that unite us today. Though matter of ritual and procedure may have been visualized by each Constitution from a different angle, in all that make our great Brotherhood vital and universal, there never has been and never will be any difference between English and Irish Masonry, or, for that matter, between these twain and any other Constitution that has preserved the Old Landmarks.

"In conclusion," he states, "it only remains for me to express my profound belief that the Irish Mason who has had the good fortune to pursue his labours in the Royal Arch somewhat farther East than the confines of his Mother Constitution is for many things to be envied.

"He may have to unlearn the methods of wearing his apron and the use of certain archaic expressions but before he has shed even those traces of insularity he will have discovered that in essence of what really matters there is no change at all. — He will find that inside the walls of a Masonic Lodge the very best of company is grouped, that the atmosphere of brotherly love knows nothing of the alterations of longitude and that the tongue of brotherly welcome is the same even though the accent or brogue may be slightly different and the will to speedily discover that Masonry is the same East and West.

"That in itself is a great privilege" and when, in addition he marks the goodwill of those who but yesterday were strangers to him, experience the friendship and understanding sympathy of those new brethren in whose labour he now shares, learns of the amazing generosity which meets every demand to the poor and distressed, and finds a place in the ranks where he can continue to serve as happily and perhaps as usefully as ever before, then he will indeed find something stirring in his heart that rejoices at the thought of labours still to come."

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APPENDIX A

- A SHORT CHARGE TO BE GIVEN TO NEW ADMITTED BRETHREN -

"You are now admitted by ye unanimous Consent of your Lodge, a Fellow of our most Ancient and Honourable Society, Ancient, as having subsisted from times immemorial; and Honourable, as tending in every particular to render a Man so that will be but conformable to its glorious precepts. The Greatest Monarchs of all Ages, as well as of Asia and Africa as of Europe have any lessening to their Imperial Dignities to Level themselves with their Brethren in Masonry and to Act as they did.

The World's Great Architect is our Supreme Master, and the Unerring Rule he has given us, is that by which we work.

Religious Disputes are never suffered in the Lodge: for as Masons, we only pursue the universal Religion or the Religion of Nature. This is the Cement which unites men of the most different Principles in one sacred band. and brings together those who were ye most distant from one another.

There are three general Heads of Duty which Masons ought always to inculcate, Viz. of God, our Neighbours, and ourselves.

To God, in never mentioning His name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon Him always as the Sumum-Bomum which we came into the world to enjoy; and according to that view to regulate all our Pursuits.

To our Neighbours, as acting upon the Square, and doing as we would be done by.

To ourselves in avoiding all Intemperances and Excesses whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable profession, and always keeping within due bounds and free from all Pollution.

In the State, a Mason is to behave as a peaceable and dutiful subject conforming cheerfully to the Government under which he lives.

He is to be a man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but more his Brethren, are in Want, when it is in his power (without prejudicing himself or Family) to relieve them.

In the Lodge, he is to behave with all due Decorum lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master presiding Officers. and to apply himself closely to the Business of Masonry, that he may sooner become a Proficient therein, both for his own credit and for that of the Lodge.

He is not to neglect his own necessary Avocations for the sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

He is to be a lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

If he recommends a friend to be a Mason he must vouch him to be such as he really believes will conform to the aforesaid duties, lest by his Misconduct at any time the Lodge should pass under evil imputations. Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break through the Sacred Rules of their Order, and such as can do it they wish they had never been admitted."

APPENDIX B

With due respect for the Irish we must touch on their realm of legend and romance. There is, perhaps, no name more familiar in Irish legend than that of Gobham Saer, the wonder Smith who built the most incredible fairy palaces and such things. That Gobham Saer was an actual individual, around whose name the most marvellous myths have grown up, is made pretty clear by Eugene O'Curry (*Manners and Customs of the Ancient Irish*) and other authorities. Among them our Brother Philip Crossle; there is a very interesting article by him in the Transactions of the Lodge of Research of 1934.

Stripped of all its romantic surroundings the story of Gobham Saer is briefly as follows:-

About the Time St. Columbanus was sheltering with Agilulf of Lombardy (about 600 A.D.) there appeared in Ireland a swarthy foreigner; "This rusty large black youth. It is not known of what stock his race." So says an ancient chronicle. His name, Torinus (of Turin) was Irishised so to speak, into Tuirbi Traghamar, (Turvey of the Strand), a name which is still commemorated in Turvey's Strand near Donabate. His son called himself Comancinus Liber, which the Irish could not understand, took him at his word and called him Gobham Saer, which, I understand, can be translated "Free Mason".

Gobham Saer was a notable builder. He is described in the ancient life of St. Alban as; A distinguished builder residing convenient to St. Alban, whose constant occupation was to do the work of the Saints in every place in which they were. You can find in O'Curry some records

of the oratories and churches which he built for St. Alban, St. Moling and other of the hierarchy of the day. But it seems to have been in the Round Towers that he specialised; Sir Thomas Drew writes;- "Tradition and chronicles are very precise as to what towers the great Free-mason, son of Torinus, built, and those for which he was not responsible. They are in each case the most 'artful' of all the Towers of Ireland." He goes on to say;- "Whence came to Ireland the masonic secret of the 'entasis' of the column, the tradition of ancient Greece and Rome? Some Masters of the Collegium, preserving an ancient knowledge, alone could have imparted this."

REVIEWS OF PAPER PRESENTED TO THE HERITAGE LODGE

by
Rt. Wor. Bro. John Storey
Titled
**History of Irish Freemasonry
and The Old Guilds**

FIRST REVIEW - was presented by W. Bro. Sydney Grant, Historian, St. John's Lodge #20, London Ont.

There isn't very much I can offer by the way of a review. The references quoted are not available to me. Without these, a meaningful critique is difficult to prepare. Bro. John Storey has obviously done a great deal of research in preparing this paper. Any comments submitted after a cursory study would be quite improper.

There were about ten (10) Lodges warranted under the Grand Lodge of Ireland working in Canada West in 1855. Many had travelling military warrants.

There are two practices of the Grand Lodge of Ireland which seem to be somewhat unique. The first would seem to be merely administrative. The second more doctrinal. The first is the apparent practice of not retiring a lodge number permanently once the Lodge has ceased working. Let me use the number 209 as an example since this was our number in 1844. The information I have states that 209 I.R. was first assigned to a Lodge in Dublin in 1750. That Lodge returned it's charter in 1835. The number was then assigned to our lodge as St.

John's Lodge No. 209 I.R. when we began working here in London Ontario in 1841. When we joined the newly formed Grand Lodge in Canada in 1855 the number became dormant again since no meetings were held until 1860. At that time some of our members wished to separate and return to working under the G.L. of Ireland. They petitioned the G.L. of Ireland and were given the permission to begin working again as St. John's Lodge No. 209 I.R.. Then in 1872 these brethren joined the G.L. of Canada and took the number 209a. The 209 G.R.C. had already been assigned to Evergreen Lodge in Lanark. The number 209 I.R. was next assigned to Unity Lodge, St. George's, Bermuda in 1881. They returned their charter in 1909. Finally, the number 209 I.R. was assigned to St. Fin Barre's Lodge, Cork in 1909. That lodge is still working. You may recall that two of their members came to London Ontario in 1991 to join in our Sesquicentennial celebrations. To the best of my knowledge this re-cycling of numbers is peculiar to the G.L. of Ireland.

The other difference is the absence of the letter "G" between the square and compasses. I noticed this on a recent video of the G.L. of Ireland. I do not know the reasons for this. However, the G.L. of Ireland issues warrants to lodges in many different parts of the world. It may be that the letter "G", or our use of it, is not acceptable to some other cultures or religions. It poses the question of how the lessons we are taught in the "G" lecture are communicated in these other cultures. It may serve as a useful topic for masonic education.

When the G.L. of Canada was formed in 1855 it was decided to adopt an English ritual as the standard working. Our Lodge was excluded from this and given permission to "work as heretofore", subject to the Grand Master's will and pleasure. This privilege was also extended to the brethren of 209a when they joined the G.L. of Canada in 1872. There were concerns expressed that allowing two lodges to

work a different ritual might lead to some lack of harmony. In 1889, a resolution to require us to drop our Irish ritual was defeated at Grand Lodge. The fears proved groundless. Instead of "engendering strife" quite the opposite has happened. By the very nature of the work, and our willingness to visit other districts to exemplify our work we feel we have been a unifying force for the craft, and a vehicle for many lodges to gather together in brotherhood and harmony to "con-temple the beauty of Freemasonry"

Well, there you have it, not a scholarly treatise but I hope it may be of some interest.

COMMENTS ON THE REVIEW

by

W. Bro. Sydney Grant

I am most grateful for the time and effort W. Bro. Grant has put into his review which I have found to be most interesting.

The Irish practice of retaining Lodge numbers certainly makes work of an Historian and researcher very much easier.

I am particularly interested in your comment concerning the Letter "G". Personally I do not recall having seen the Letter "G" displayed in a lodge room before I came to Canada. A learned Irish Freemason advised me that you are quite correct in your observation that there is no display of the Letter in the Irish Grand Lodge. Incidentally according to R. Wor. Ralph in the March 1993 issue of "*Chips*" there is no "G" on this building.

This is one example of differences in existence in Lodge rooms throughout Masonry. If you looked at a photograph of the central lodge room of the Grand Lodge of England you would have noticed there is no letter "G" - that the floor is completely covered with the black and white square pavement and that the alter or pedestal is in front of the Master's chair. In the Grand Lodge of Scotland the pedestal is similarly placed to ours, whilst in the G.L. of Ireland it is half way between the

middle and the Master's chair - both of which have no Letter "G" in evidence. In Singapore there is a lodge under the G.L. of England where on the pedestal in front of the Master's chair lies six V.S.L.s which are open whenever the lodge is open.

Yet in spite of these minor cosmetic differences the basic essence of Freemasonry is just the same. The atmosphere of Brotherly Love with the tongue of brotherly welcome is common to all.

As you so rightly remarked even though there are differences in ritual "by the very nature of our work, and our willingness to visit the districts we feel that we have been and are a unifying force in the Craft and the means of bringing harmony and brotherhood thereby contemplating the beauty of Freemasonry."

INTRODUCTION of SECOND REVIEW

by

Rt. Wor. Bro. Charles Crow

P.M. St. John's #209a London Ont.

Honoured with the opportunity to respond to a very enlightening and well documented paper structured on the topic "*A History of Irish Freemasonry And The Old Guilds*" and another "*A Glimpse Of What We Owe To The Irish*" prepared by our honoured and learned Bro. Captain John Storey.

I certainly appreciate the unexpected invitation given me by R.W. Bro. Robert Throop; to reveal my thoughts on the subject herein titled, again I very unexpectedly deprived myself of this privilege where I summoned my own Lodge Historian for his assistance and promptly received it with overwhelming abundance, precision and interest as to augment the subject article with equal appeal.

Permission obtained from the author of this review, I have with little reluctance put aside my own review and present the following commentary by Wor. Bro. Norman Pearson Ph.D. D.B.A; Fellow of the College of Freemasonry, member of the Philalathes Society, Historian of St. John's Lodge 209a London Ont. and a fellow from as near to the north of England, home town of Bro. Storey and myself and to which

we are proud to admit.

R.W. Bro. Storey reveals his Guilds affiliations in his opening remarks, I would likewise admit my affiliation to the Old City of London Guild of Electrical Technology and so confirm the existence of the modern Guild.

SECOND REVIEW

presented by

R.W. Bro. Charles W. Crow:

on behalf of

Wor. Bro. Norman Pearson.'

It is a privilege to comment on Bro. Storey's paper, not least because he puts his finger very precisely on the issue which goes to the root of Masonic scholarship regarding our origins and antecedents; that issue is, how we deal with what is essentially an oral tradition solely by the method of literary documentation? The answer is quite clearly that we can not, when we go back beyond a time to the point where most were illiterate. Here the skills of the literary historian must necessarily pay due respect to cultural historians. These skills are badly needed. This is worth stating, because it is inherent in the 1909 comment of the Duke of Leinster, Quoted at the onset of the paper, as well as being inherent in the author's concern over the lack of documentation due to the turbulence of the Irish history.

Many historians of Freemasonry are now on the basis of literary history, virtually totally discrediting all of the current theories which deal with what we ourselves in Canada have called "the credibility gap" in our ritual (pp 65 - 70, *Beyond The Pillars, Grand Lodge: 1973: Masonic Holdings: Hamilton, Ont.*). Indeed, the latest challenges have virtually thrown out all the work of Pike, Waite and the last remaining literal history linkage to the past, namely the theory of the gradual evolution of Craft Masonry from the guilds or from operative Masonry. We may well ask: What is left? We may also ask: Why do we zealously destroy almost every vestige of that received testimony of teaching by symbol and allegory? Which leads to a further question: If the Craft is so concerned to "debunk" all it's received history, with no remaining theory as to our evolution, could that be why young Masons

are discouraged, and why many good men are deterred from joining. Where we may ask, is the science of teaching by symbol and allegory? I salute our brother for raising this issue. It goes far beyond the paper: but it is crucial to the future of our history.

I also salute Bro. Storey for reminding us of the rich heritage in and from Ireland, and for reminding us of what we owe to Ireland. In St. John's No. 209a, we are acutely conscious of the fact that Freemasonry reached S.W. Ontario through military travelling warrants from the Grand Lodge of Ireland; that our Grand Lodge was largely formed at the initiative of the "Irish" Lodges: and that London has two working Irish Lodges, St. John's 20 and St. John's 209a, both descended legitimately from the same ancestor, St. John's 209.

Returning to Ireland, the great tragedy of the Grand Lodge of Ireland is that all official records of the Grand Lodge, and all the minute books and documents from the ancient times prior to 1780 were lost. Probably accidentally destroyed by fire (Jepper, J.H. and Crosse P.: *History of the Grand Lodge of Free and Accepted Masons of Ireland* 1925).

We do know that the earliest documented references to the Royal Arch degrees is in connection with Lodge No. 21 in Youghal, Ireland, 1743 (Chetwode Crawley). W.J.: *Caementaria Hibernia: Fasciculus I*, 1895). I agree with Bro. Storey on the tremendous influence of Irish Freemasonry on the whole period of the Ancients and the Moderns. This influence is particularly evident in Canada, and it went on longer because the great Schism here was not resolved until 1858. The attachment and dedication of generations of Masons to ancient practices, from 1717 to 1858, a period of 140 years, in itself speaks volumes about the strengths of the fresh tradition, which indicates to me that it was deep-seated long before the Grand Lodge of Ireland.

This is scarcely surprising in the Allied Masonic Degrees we preserve the legend of the Red Branch of Eri. That legend speaks of an Order of Freemasonry founded in 1697 B.C. by the King of Ireland, finally ceasing its military activities in 1649 - 1659. What are we to make of a legend covering 3,250 years? Yet the ancient book *THE ANNALS OF THE FOUR MASTERS OF IRELAND* gives great detail of the Royal Order of Eri. Given such longevity, and the survival of the

ritual, there is surely some nub of truth in the oral tradition. It bespeaks a possible transition to modern freemasonry, at least as credible as the Guild Theory. Indeed they may be one and the same, because the order had its branches of teachers, hospitallers, judges, educators, historians, artists and scientist. In 332 A.D. a disastrous fire at the Great College at Armaugh destroyed all the records and documents, and the Order then moved to Tara.

There is also much food for thought in the similarities between the Irish Craft Ritual, the Royal Order of Scotland, The Red Branch of Eri, and the Ancient and Accepted Scottish Rite. I cannot believe that the survival of all these elements is based on a blank in history. The Oral Tradition is trying to tell us something. Here I pay tribute to Bro. Storey for his efforts at crossing many disciplines because we need such work. In the instance of Ireland he very eloquently hints at what may be behind all this. The cultural suppression of the Old Celtic Church, the ancient Irish Culture, and the antecedents of the craft. Is that what the legend of "Gobham Saer: (Free Mason)" is all about? Is it because Freemasonry has always fought for human dignity and freedom that those ancient orders have been preserved within all ranks? We have only to look at the re-emergence of Freemasonry in Russia, after a persecution of 70 years, to realize how vital such legends are when there are terrible breaks in cultural evolution, as it is reintroduced into Siberia from the Grand Lodge of Alaska (*American Masonic Review*: Winter 1992 vol. 2, No. 1, page 7).

So with the legend of the "Lady Freemason" Bro. Storey is well supported by research in Ireland done by Bro. D. Banks of St. John's 209a and Arcana Council No. 215, A.M.D. in a paper on the topic that presented to the Arcana Council in 1992.

A famous Irish scholar said that "Celts care more for truth than fact". Bro. Storey has brought us, via some interesting facts, to face some fascinating and perhaps disturbing truths, and for that we must all be grateful.

**TWO FREEMASONS OF TWO HUNDRED
YEARS AGO:
JOHN GRAVES SIMCOE AND
JOSEPH BRANT**

by
Carl Benn

(An after-dinner talk to the Heritage Lodge, May 19, 1993)

I would like to thank you sincerely for inviting me to be your after-dinner speaker tonight. As a non-Mason, it is a privilege to address you as you celebrate the bicentennial of Freemasonry in Toronto.

Two hundred years ago, southern Ontario was the backwoods British colony of Upper Canada. It had a population of ten thousand white and black settlers. Many of them had come here as refugees from the American Revolution nine or ten years earlier, and almost all of them lived hard and dreary lives in the poverty of the Upper Canadian forest. In addition to these people, three or four thousand Iroquoian and Algonkian people lived in the southern sections of the province, and a thousand soldiers guarded the new border with the untrustworthy and expanding republic across the lakes. The two most powerful people in the Upper Canada of the 1790s - and the two biggest "trouble-makers" - were John Graves Simcoe and Joseph Brant. As you might expect, both of them were Masons! It is these individuals and their response to the major crisis facing Upper Canadians in 1793 and 1794 that I would like to speak about tonight.

Born in England in 1752, John Graves Simcoe received his education at Eton and Oxford. He joined the Union Lodge in Exeter in 1773 when serving in that city as a young lieutenant in the 35th

Regiment of Foot.¹ He was a professional soldier who subsequently was wounded three times in the Atlantic campaigns of the American Revolution while commanding the famous Loyalist regiment, the Queen's Rangers. As you all know, the Revolutionaries won the war, led by another "trouble-making" Mason, George Washington. Simcoe then returned to England where he sat in Parliament before being appointed lieutenant-governor of the newly-created Province of Upper Canada in 1791.

Thayendanegea, or Joseph Brant, was a Mohawk of the Wolf Clan. Born in 1743 at Cayohoga (in today's Ohio) and educated in Lebanon, Connecticut, Brant fought with distinction in the frontier campaigns of the American Revolution at the head of a mixed Loyalist and Iroquois force. (The Iroquois Confederacy at that time consisted of six Iroquoian tribes: the Mohawks, Oneidas, Tuscaroras, Onondagas, Cayugas, and Senecas.) It was during the Revolution that Joseph Brant became a Mason, being inducted into the Falcon Lodge during a visit to England in 1776.² After the Crown defeat in the war, Brant led eighteen hundred Iroquois and other natives from New York State to a new home on the Grand River within British territory. The prestige Joseph Brant won during the Revolution, combined with his political talents and the close relationships he had established with British officials, enabled him to become the dominant aboriginal leader in the colony.

As you can see, Simcoe and Brant had some things in common: they were Freemasons, they were educated people, they were veteran military leaders, they wielded considerable power, and they both had suffered in the late war. As well, they both were staunch Churchmen: in 1787 Brant built the first Anglican chapel in the province, which still stands in Brantford, while Simcoe tried, but failed, to create a full Church of England ecclesiastical establishment in Upper Canada. But they also were different from each other. For example, John Graves Simcoe hated slavery, and had the Upper Canadian legislature abolish

¹ R. V. Harris, "John Graves Simcoe: Freemason, Soldier, Statesmen," 1962, in *The Papers of the Canadian Masonic Research Association*, (Toronto, 1986), II:1170.

² Barbara Graymont, "Thayendanegea" (Joseph Brant), in *Dictionary of Canadian Biography*, (Toronto, 1983) V:805.

the importation of slaves into the province. Joseph Brant kept black slaves. He liked to dress them in livery, put them on the back of his coach, and drive through white settlements figuratively thumbing his nose and the impoverished settlers trying to scratch a living out of the soil.

Simcoe's first loyalty was to his King and the British Constitution, and he strove to extend the blessings of that constitution to His Majesty's Upper Canadian subjects. Brant's loyalties were to the Iroquois peoples. Thus, as Simcoe and Brant worked together two hundred years ago, they found themselves in conflict because the interests of the King, and the interests of the Iroquois, frequently diverged. However, they shared a common enemy in the form of the new United States and it was the threat posed by this enemy that was the greatest problem facing Upper Canadians two hundred years ago.

The end of the Revolution did not bring peace to the Great Lakes frontier. In flagrant disregard of native land ownership, American settlers moved rapidly onto the lands of the aboriginal peoples of the region south of lakes Ontario and Erie after the return of "peace" in 1783. As I just mentioned, some of the Iroquois of New York came to Canada with Brant in the 1780s. Others, representing the majority of the Six Nations, remained in their traditional New York homelands but found themselves forced onto reservations by the Americans who regarded Iroquois lands as conquered territory and saw the Iroquois as a dying race. Farther west, in the Ohio Valley, Michigan, and the area south of Lake Erie, the western tribes such as the Delawares, Mingos, Shawnees, and Wyandots saw the persecution of the Iroquois and resisted the American threat to their homes through the only means open to them - military force. After several years of guerilla war, marked by savage brutality on both sides, the American government sent an army into the Ohio Valley in 1790 to subdue the tribes. However, it was the natives who defeated the Americans. In 1791, the Miami chief Little Turtle, at the head of the western confederacy, destroyed a second American army in the greatest defeat the United States ever suffered at the hands of aboriginal peoples. At this battle the Americans lost over a thousand of the fourteen hundred men in their force compared to only sixty aboriginal casualties.

The United States responded to these calamities by raising a third army in 1792 and sent it west. By 1793, the American force was close enough to the Canadian border to worry both Simcoe and Brant. Simcoe feared the conquest of Upper Canada; Brant dreaded the loss

of the Grand River lands should the United States take over the province. To make matters worse, war broke out between Britain and France in 1793. France had been America's primary ally during the Revolution and pressured the United States to invade Canada. As it was, the Americans gave assistance to French ships operating against British maritime interests in the Caribbean. Here in Canada, French secret agents spread sedition among the French-Canadian population of Lower Canada and also tried to break up the British alliance with the tribes. For their part, many Americans believed the British had to be expelled from Canada if the natives were to be defeated. Furthermore, the outbreak of the Anglo-French war encouraged their anti-British bellicosity and resurrected dreams of extending American sovereignty into Canada. Thomas Jefferson expressed the views of many Americans when he said the outbreak of the European war rekindled "all the old spirit of 1776."³ (With an attitude like that, I wonder if he too was a "trouble-making" Freemason.)

During this tense period the people of Vermont planned to invade Lower Canada and absorb the colony into the United States. There seems to have been a Masonic connection to the Vermonters' plan. Some American Freemasons apparently wanted to organize a lodge in Montreal to forge links with Lower Canadians who could co-ordinate an insurrection to occur at the same time as the Vermont invasion.⁴

Surveying the deteriorating international situation, John Graves Simcoe decided to build a naval base at Toronto to control Lake Ontario. It was the establishment of Fort York in July 1793 preparatory to constructing the naval base that was the founding of modern Toronto. (This, of course, set in motion the events that saw Queen's Rangers Lodge No. 3 meet in one of the fort's log huts shortly afterwards, which you all know about from reading John Ross Robertson.) As the situation worsened over the winter of 1793-1794, the British adopted an aggressive approach to Canadian defence. In the spring of 1794, Simcoe rebuilt an old fort within American territory on

³ Ernest A. Cruikshank, ed., *The Correspondence of Lieut. Governor John Graves Simcoe*, 5 vols., (Toronto, 1923-1926), I:328, Thomas Jefferson to James Monroe, May 5, 1793.

⁴ Cruikshank, IV:359, J. G. Simcoe to George Beckwith, May 19, 1794.

the Maumee River one hundred kilometres south of Detroit. That post, Fort Miamis, had two functions: to block the American army's route to Canada, and to show support for the western tribes in their struggle with the Americans. Simcoe made additional plans to cut the American army's lines of communication should hostilities break out between Britain and the United States. These plans called for a combined British and Iroquois force to move overland from Canada to the Ohio River. Once there, Simcoe hoped to isolate the American army by knocking out its supply depots, and then, if necessary, move against the enemy in support of operations undertaken by the western tribes.

Joseph Brant, however, interpreted the American danger differently from Simcoe and pursued a much more cautious strategy. At the end of the American Revolution the British negotiated the current Canadian-American border with the United States. The problem with this boundary was that the lands of Britain's Iroquois and other aboriginal allies lay on the "American" side of the border. This was particularly galling for the native peoples because they and their British allies had won the frontier campaigns of the Revolution. Therefore, the tribes saw no reason for Britain to give up the land between the Great Lakes and the Ohio River. Joseph Brant expressed native opinion when he angrily declared that the British had "sold the Indians to Congress."⁵ With such an unhappy experience behind him, Brant was certain to be wary when Simcoe approached him for military support. The situation for Brant and the Iroquois was more complex than it was for Simcoe because the Six Nations' population was split by the British-American border. Those who lived in Canada generally supported the British, but their Revolutionary War experiences made them suspicious of their allies and made them wonder what would happen to their lands should the Americans conquer the province if they showed their support militarily. Furthermore, with many Iroquois in New York living on reservations surrounded by white settlers, the Iroquois on both sides of the border had to be careful lest they do anything to anger the Americans, and thereby endanger the already-precarious Six Nations land holdings in the United States.

Despite these concerns, Brant had laboured through most of the 1780s to form an alliance between the Iroquois and the western tribes to resist American expansion onto their lands. However, as the crisis of

⁵ Graymont, V:806.

1793-1794 reached the boiling point, and as the western tribes and the British prepared for combat, Joseph Brant used his influence to pull his followers away from the brink of war. Why did he change his policy? The Americans, after being defeated in 1790 and 1791, undertook a two-track approach for solving the frontier problem. One was military, as witnessed by the advance of the American army against the tribes. The other was diplomatic, and included a mission to try to arrange a peace treaty. (Some of the meetings between the Americans and the tribes took place at the Masonic Hall in Niagara-on-the-Lake.)⁶ Given the native successes of 1790 and 1791, Brant hoped diplomacy could solve the crisis. However, as negotiations began, he found himself in serious conflict with the western tribes. These tribes, inspired by their recent victories, took a tough stand with the Americans and demanded a boundary between white and native land based on a 1768 treaty.⁷ Brant thought this was a mistake because he believed recent settlement beyond the treaty line would have to be accepted by the tribes if they hoped to arrive at an negotiated peace. He assumed the Americans would not be willing to remove their settlers from the aboriginal side of the boundary because of the number of people involved. (For example, just south of the Ohio River, the white population of Kentucky had grown from 300 in 1775 to 73,000 in 1790. The total native population of the disputed region was 30,000.) Consequently, he argued that negotiations should be more conciliatory. An impasse ensued, Brant pulled back from the alliance, and therefore only a handful of Iroquois took up arms with the aboriginal army as it prepared to meet the Americans in battle in the summer of 1794. With the withdrawal of Iroquois support, the British and the western tribes had lost a considerable source of manpower. We should note, however, that the American negotiations were a sham. After the 1791 defeat, Congress would not pay for a third army to contest the Ohio Valley without a parallel diplomatic effort, but President George Washington only went through the motions of seeking a peaceful solution in order to get funding for the military expedition because he was determined

⁶ Cruikshank, I:377-382. Minutes of a Council, July 7-9, 1793.

⁷ The 1768 Treaty of Fort Stanwix codified a boundary between white and native lands set in the 1763 Royal Proclamation more-or-less along the Ohio River.

to resolve the crisis through force. Of course, neither Brant nor Simcoe knew this.

At the end of June 1794, the western tribes attacked the American supply depot of Fort Recovery 175 kilometres southwest of Fort Miamis. The garrison's defenders repelled the warriors with some loss. This defeat by a smaller force, combined with serious internal tensions among the tribes themselves, maimed the aboriginal confederacy and left it gravely weakened when it subsequently mustered to oppose the American army's northward advance. In August the confederacy, supported by some Canadian militia, converged for the final decisive clash at Fallen Timbers, a few kilometres from Fort Miamis. Conspicuously absent were the regular troops from the new fort who had been ordered to avoid an Anglo-American confrontation if at all possible because British policy, while supportive of the native cause, was to prevent the frontier war from escalating into an Anglo-American conflict unless the United States initiated hostilities against the British. The militiamen's presence at Fallen Timbers was "unauthorized" so Simcoe could repudiate their participation if necessary.

The Americans marched into the native and Canadian ambush. At the sound of the first shots, the garrison at Fort Miamis took up its position behind the fort's defensive walls. Through the trees the soldiers could hear the shooting intensify as the Americans first reeled, then rallied, and finally drove their outnumbered opponents from the field. Next, the Canadian militia retreated behind the walls of Fort Miamis. The soldiers in the fort then watched the tribesmen pass through the woods nearby as they escaped from the action. Joseph Brant, who was not at Fallen Timbers, later accused the British of slamming the fort's gates in the retreating tribesmen's faces once the Americans won the battle. His accusation is not supported by contemporary accounts of the battle, but it captures the sense of betrayal felt by the native people towards the British whose support for the aboriginal cause was far weaker than they had expected.

The American army, flushed with victory, quickly surrounded Fort Miamis. Several tension-filled days followed in which the Americans demanded the surrender of the post and the British refused. Then, American troops moved alarmingly close to the fort and the British loaded their cannon. But, moments before the defenders put portfire to fuse, the Americans withdrew. A battle had been avoided, perhaps by seconds. Since the British could not be intimidated into surrendering, the American commander, Major-General Anthony Wayne, next

wanted to storm Fort Miamis. However, his officers argued that an attack might fail. Even if successful, an assault would cost too many lives because the British were well entrenched and the Americans lacked heavy artillery to breach the ramparts. Diplomatically, the Americans had to avoid a disaster in order to maintain the advantages won over the western tribes at Fallen Timbers. As his supplies ran low and his soldiers' enlistments neared expiry, Wayne ended the blockade of Fort Miamis, burned native crops and a neighbouring British trading post, and withdrew south. But, before leaving, General Wayne walked up to the edge of the moat surrounding Fort Miamis, swore a blue streak at the British of such spectacular proportions that even the hard-living and hard-drinking redcoats were shocked, and then, before stomping away, did something very rude into the moat. (I presume what he did was not one of those secret Masonic rituals you hear about!)

No Anglo-American clash ensued on the Detroit frontier in the following weeks. To the east, no insurrection occurred in Lower Canada, and the Vermonters called off their invasion after the Royal Navy captured the ship carrying their weapons from France. (By the way, the name of the Vermonters' ship was the *Olive Branch*.) Meanwhile, British and American diplomats in London negotiated the Treaty of Amity, Commerce, and Navigation (or Jay's Treaty) in 1794 which brought Anglo-American tensions to an end. Defeated and without allies, the western tribes negotiated the Treaty of Greenville with the Americans in 1795 in which they surrendered significant portions of their territory, representing much of today's Ohio and part of Indiana along with small parcels of land in Illinois and Michigan. Thus the crisis of 1793-1794, in the early days of our province's history and the early days of Freemasonry in Ontario, came to an end. However, peace returned to the frontier for a only few years. Continued American expansion into native territory degenerated into war in 1811 when the Americans launched a pre-emptive strike at Tippecanoe against the western tribes who were forming a new military alliance led by the famous Shawnee chief, Tecumseh, and his prophet brother, Tenskawatawa. A year later, the United States declared war on Great Britain and invaded Canada.

For Simcoe and Brant the aboriginal defeat in 1794 was tragic. Although both of them held back from actively supporting the western tribes, they had hoped the natives would win the third round after the victories of 1790 and 1791. If the tribes had been successful, they may

have been able to force the United States to recognize an independent homeland for the aboriginal peoples in what today is Michigan, Ohio, Illinois, and Wisconsin. For Simcoe, a native state would have served as a defensive buffer between Upper Canada and the United States on the province's vulnerable western frontier. For Brant, it would have secured a homeland for the aboriginal peoples where they could have lived in peace beyond the control of land-grabbing and hostile whites.

Simcoe came out of the confrontation with a diminished respect for Joseph Brant because he felt betrayed by the Mohawk war chief and suspected Brant's ultimate motives and loyalties. Yet, Brant's policies freed the Iroquois from culpability in the frontier war which helped them immeasurably as they attempted to hold onto their New York lands in the face of white settlement pressures. Furthermore, Brant realized that British support for the tribes was restricted to the extent it fulfilled British objectives, as had been demonstrated in the over-generous boundary settlement with the Americans in 1783 and in the limited support Simcoe's men had provided in the 1794 campaign. Given the limits of British backing for the tribes, Brant naturally restricted his support for the British (and the western tribes) to the degree that it served Iroquois interests.

What happened to the Vermonters' Masonic lodge in Montreal? Unfortunately, I do not know. However, I hope someone in this room might be sufficiently intrigued to do some research into the possible subversive activities of the Vermont Freemasons. What happened to our two trouble-making Masons after the resolution of the frontier crisis? John Graves Simcoe left Canada in 1796 and continued to pursue his military career elsewhere, ultimately rising to the rank of lieutenant-general. In 1806, the government appointed him governor-general of India. Sadly, on his way there, he fell ill, returned to England, and died. He is buried at the family chapel he had built at Welford which is maintained today as a historic site by the Province of Ontario. Joseph Brant lived in relative prosperity in Upper Canada, dividing his time between his fine Georgian mansion on Burlington Beach and the Grand River community. In 1807 he passed from this world into the next. You can visit his grave - restored in recent years with Masonic help - beside his Mohawk Chapel in Brantford.

It is not possible in a short after-dinner presentation to explore the complexities of the frontier crisis of two centuries ago in detail. However, what I hope I have done is give you a sense of the drama surrounding the frontier situation in the 1790s by exploring the main

flash points through the experience of two particularly interesting Freemasons. Thank you for your attention.

WANT TO READ MORE?

The best book on Joseph Brant is: *Joseph Brant, 1743-1807: Man of Two Worlds* by Isabel Thompson Kelsay, published by Syracuse University Press in 1984. A good biography of John Graves Simcoe is William Renwick Riddell's, *The Life of John Graves Simcoe, First Lieutenant-Governor of the Province of Upper Canada, 1792-96*, published by McClelland and Stewart in 1926. Carl Benn's *Historic Fort York, 1793-1993*, (Toronto: Natural Heritage, 1993) discusses the birth of Toronto during the crisis of 1793-1794. An in-depth study of the frontier war of the 1790s is Wiley Sword's, *President Washington's Indian War: The Struggle for the Old Northwest, 1790-1795*, published in Norman, Oklahoma by the University of Oklahoma Press in 1985. Information on the Vermont invasion can be found in J. Kevin Graffagnino, "Twenty Thousand Muskets!!! Ira Allen and the Olive Branch Affair, 1796-1800," in the *William and Mary Quarterly*, third series, vol. 48, no. 3, July 1991.

Your local library could get any of these for you on inter-library loan if it does not have its own copies, and most booksellers could get all but the Riddell book and the Graffagnino article if you want to purchase your own copies.

CARL BENN

Carl Benn was born, raised, and educated in Toronto. He has worked in the heritage field since 1969 and presently is Curator, Military and Marine History for the Toronto Historical Board. He also teaches on a part-time basis at the University of Toronto, and has published a large number of historical and museological articles. In May 1993, his new book, *Historic Fort York, 1793-1993*, was released by Natural Heritage Books. His next book, nearing completion, is a study of the Iroquois in the War of 1812.

OUR DEPARTED BRETHERN

The following names of deceased members of The Heritage Lodge No. 730, G.R.C., have come to our attention during the past year. In several cases the exact date of passing was not known.

W.Bro. Norman Camp

London

St. John's Lodge No. 20 G.R.C.

Died January 29, 1992

V.W.Bro. Kenneth H. Clark

Toronto

Prince of Wales Lodge No. 630, G.R.C.

Died March 14, 1993

W.Bro. William Allan Dempsey

Belleville

Lake Lodge No. 215, G.R.C.

Died March 13, 1993

W.Bro. Richard James Dengate

London

St. John's Lodge No. 20, G.R.C.

Died February 27, 1993

Bro. Kenneth S. Gillis

Atwood

Elma Lodge No. 456, G.R.C.

Died in 1992

W.Bro. Nicholas C. Kerrigan

West Hill

Universe Lodge No. 705, G.R.C.

Died November 28, 1991

W.Bro. James A. Kilsby

Collingwood

Manito Lodge No. 90, G.R.C.

Died August 12, 1991

R.W.Bro. Richard Edward Arthur Lindsey

Willowdale

Shamrock Lodge No. 533, G.R.C.

Died December 23, 1992

V.W.Bro. Arthur Reginald Medhurst

Etobicoke

Long Branch Lodge No. 632, G.R.C.

Died December 15, 1991

Bro. Douglas R. Parkinson

Belleville

Eureka Lodge No. 283, G.R.C.

Died in 1993

Bro. Thomas Wilbert Platt

Grand Valley

Prince Arthur Lodge No. 334, G.R.C.

Died in 1993

Bro. Max Alexander Raich

Woodstock

Blenheim Lodge No. 108, G.R.C.

Died March 25, 1992

V.W.Bro. J. Stewart Rowntree

Woodbridge

Blackwood Lodge No. 311, G.R.C.

Died July 10, 1992

R.W.Bro. Frank Albert Standring

London

Temple Lodge No. 597, G.R.C.

Died October 9, 1992

GRAND LODGE OFFICERS (1992-1993)

The Most Worshipful the Grand Master

M.W. Bro. Norman E. Byrne
166 John St. South
Hamilton Ontario, L8N 2C4

The Deputy Grand Master

R.W. Bro. C. Edwin Drew
5 Scotland Road,
Agincourt Ontario, M1S 1L5

The Grand Secretary

M.W. Bro. Robert E. Davies
P.O. Box 217
Hamilton Ontario, L8N 3C9

THE HERITAGE LODGE OFFICERS (1992-1993)

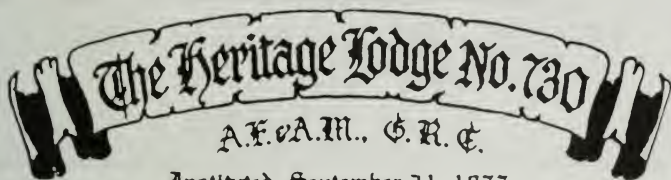
Worshipful Master	W.Bro. Stephen H. Maizels
Immediate past Master	R.W. Bro. Frank G. Dunn
Senior Warden	W. Bro. David Fletcher
Junior Warden	R.W. Bro. Kenneth L. Whiting
Chaplain	R.W. Bro. Cerwyn Davies
Treasurer	R.W. Bro. Duncan J. McFadgen
Secretary	W. Bro. Donald D. Thornton
Assistant Secretary	V.W. Bro. George F. Moore
Senior Deacon	W. Bro. Thomas Crowley
Junior Deacon	R.W. Bro. Larry J. Hostine
Director of Ceremonies	R.W. Bro. Wilfred T. Greenhough
Inner Guard	W. Bro. George Napper
Senior Stewart	R.W. Bro. E.(Ted) Burton
Junior Stewart	W. Bro. Gordon L. Finbow
Organist	R.W. Bro. Leonard R. Hertel
Historian	R.W. Bro. Fred R. Branscombe
Tyler	W. Bro. P. Raymond Borland
Auditors	R.W. Bro. Kenneth G. Bartlett
	R.W. Bro. W. James Curtis

COMMITTEE CHAIRMEN

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Librarian	R.W. Bro. Capt. John Storey
Graphics	W. Bro. Basil Liaskas
Finance and By-Laws	W. Bro. Albert A. Barker
Membership	W. Bro. Nelson King
Black Creek Masonic Heritage .	V.W. Bro. Alan D. Hogg
Publications	R.W. Bro. Balfour LeGresley
Liaskas Paintings	R.W. Bro. Frank G. Dunn
Annual Banquet	Bro. Larry Budd

PAST MASTERS

1977 & 1978	R.W. Bro. Jacob Pos
1979	R.W. Bro. Keith R.A. Flynn
1980	R.W. Bro. Donald G.S. Grinton
1981	M.W. Bro. Ronald E. Groshaw
1982	V.W. Bro. George E. Zwicker
1983	R.W. Bro. Balfour E. LeGresley
1984	M.W. Bro. David C. Bradley
1985	R.W. Bro. C. Edwin Drew
1986	R.W. Bro. Robert S. Throop
1987	W. Bro. Albert A. Barker
1988	R.W. Bro. Edsel C. Steen
1989	R.W. Bro. Edmund V. Ralph
1990	V.W. Bro. Donald B. Kaufman
1991	R.W. Bro. Wilfred T. Greenhough
1992	R.W. Bro. Frank G. Dunn



Instituted: September 21, 1977

Constituted: September 23, 1978

Application for Affiliation

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A.F. & A.M. of Canada, in the Province of Ontario.

I, _____ of _____
(print name in full) (complete mailing address)

_____ Postal Code _____ Telephone () _____

in the County of _____ in the Province of Ontario

Occupation _____ Date of Birth _____

being a _____ Mason, and desirous of becoming a member of The
(full Masonic rank)

Heritage Lodge No. 730, do declare as follows:

I am not in debt to any Lodge for dues or otherwise.

I was initiated _____ Passed and Raised in _____
(Date)

Lodge No. _____ at _____ under the jurisdiction of the

Grand Lodge of _____ and am in good Masonic standing. I _____

am now / _____ was last, a member of _____ Lodge No. _____

Dated at _____ this _____ day of _____ 19 _____

Signature in full _____

Recommended by: 1 Bro. _____ The Heritage Lodge No. 730
(name)

2 Bro. _____ The Heritage Lodge No. 730
(name)

TO THE HERITAGE LODGE NO. 730, G.R.C.

CERTIFICATION OF MEMBERSHIP

*I, _____, the secretary
of _____ Lodge No. _____ G.R.C.,
located in _____, Ontario, do hereby certify
that _____ Bro. _____ is a member in
good standing of this Lodge as of this date.*

DATE

SECRETARY

THE HERITAGE LODGE NO. 730

A.F. & A.M., G.R.C.

Instituted: September 21, 1977

Constituted: September 23, 1978

APPLICATION FOR CORRESPONDING SUBSCRIBER

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A.F. & A.M. of Canada, in the Province of Ontario.

Please accept this application for Corresponding Subscriber to the Regular Proceedings of The Heritage Lodge No. 730. I enclose herewith remittance in the amount of \$15.00 Cdn for the year ending August 31st, 199__.

I am currently a member in good standing of:

(Name and Number of Lodge, Library or other Masonic Body)

Located at _____
(City/Town) (Province/State) (County)

Under the jurisdiction of the Grand Lodge of: _____
(Name of Grand Lodge)

Dated at _____ this _____ day of _____ 19__

Signature in full and Masonic Rank: _____

Signature of Sponsor * _____
(Name and No. of Lodge)

** Sponsor may be Secretary or Worshipful Master of Applicant's Lodge, or a member of The Heritage Lodge. Please note the connection adjacent to Sponsor's signature.*

NOTE: *Please print below in 'BLOCK LETTERS' the full name of Corresponding Subscriber, and the complete mailing address.*

(Name of Corresponding Subscriber)

(Street Address)

(City / Town) (Province / State) (Postal / Zip Code)

(Country)

